1: Mi Mi Khaing I-5 (no date) 1946 AP1 Burma
Burmese AP4
Mon

houses did likewise and the procession collected more girls as it passed each house on its way towards the zayats. Behind the girls, the young lads of the village followed with empty tins and buckets, to go and draw water with which to bathe the images of the Buddha, and then the bath-water for the old folk in the zayat. The procession always looked very gay, for the girls wore stout bright cotton prints instead of the usual white muslin jackets, so that the wet clinging clothes after a splashing would not make immodest figures of them. As this procession passed, not even the naughtiest urchin would dare to splash them as long as they headed in the direction of the monastery. Arrived at their destination, the young people served the meal to the elders, drew the water and washed the images, filled the jars with bathwater for their grandmothers, ate their own meal from the pooled remains of what they had brought, and then started uproarious fun. The young men had the advantage of their buckets, but the girls had the advantage of being able to use guile by affecting fear and helplessness until they could turn the buckets round on their pursuers. After this they went in search of the ngu branches, the equavalent, in Ye, of the *padauk* flowers which boys and girls in other parts of Burma were plucking.

The padauk is the *pterocarpus indica*, a tall tree growing in the mixed dry forests of Burma and giving a rich red wood which is much used in the making of bullock carts. It is also a beautiful flowering tree, whose bright yellow blossoms are always associated with the freshness of the New Year festivities, for it flowers at this time and its branches are cut down and dragged into houses with drops of water lighting up the golden

yellow flowers against the rich dark green leaves, either water from the water throwers or the *tha-gyan mo*, the thingyan showers. Light showers usually fall about this time although the monsoon is far off yet; they come from a small low pressure area over the land although when we were young it seemed to be part of what the true tha-gyan sa leaflets should promise, a foretaste of the coolness of the real monsoon, and a recognition of Tha-gya Min's presence. If the rain was late in falling, the villagers set to work to hurry it on. The rain spirits live in the stars but they sometimes come out to play with each other in the space of the firmament. Then rain falls on the earth. But at other times, when the sun is not in the right quarter, they stay indoors and the earth receives only the scorching heat of the sun. Men can then rouse the rain spirits to show more energy and come out, by the beating of tin cans and by exerting energy themselves in a tug-of-war. In Ye, the upper street and the lower street used to put up teams for this and tugging was carried on amidst betting and cheering and the beating of empty kerosene tins by women and children around.

The girls and youths from the monastery returned at about noon, wet and happy and dragging the branches of *ngu* along. Throughout the day the children ran into the street to pour water on passers-by; bullock carts went by, decorated with ngu branches and holding music and water parties of young men and girls, the young men richly painted and dancing in the open carts; rival teams drew up and staged water-fights in the street or went to besiege houses where beautiful girls with a reputation for coldness or coyness were hiding. Throughout the day, also, dishes of sweetmeats arrived, for each house does the good act of making a comestible in large quantities for distribution. Ours was made on the second day and was a Moulmein speciality for which my mother had the best talent. This *tha-gyan hta-min*, thingyan rice, sounds insipid when described as boiled rice, eaten floating in cold water which has been made fragrant, to the accompaniment of green mango salad and saltfish shredded and fried crisp. To us, of course, it is delicious. The water has received an infusion of the aroma from an earthen pot which is turned upside down over the burning of tallow and fragrant woods. The rice is not the moist steamy rice of meal times but has been drained after cooking, on tray-sieves of cane, and the grains lie clear and separate and whole. The delight of eating thingyan rice in the hot weather is indescribable to foreigners, perhaps even to all non-Moulmein people, eating it in wide china bowls, with china spoons, alternating the concentration of sour and salt tastes of mango and saltfish with the coolness and cleanness of the rice and its water. We could eat this throughout the day; being thingyan rice it carried a blessedness which made us immune

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

CHAPTER VIII

DOMESTIC LIFE

THE Burman is the most calm and contented of mortals. He does not want to grow rich. When he does make a large sum of money, he spends it all on some pious work, and rejoices in the thought that this will meet with its reward in his next existence. If he never amasses enough to build any great public work, at any rate he subscribes what he can, and is generous in almsgiving. A bountiful soil will not let its children starve; and so the Burman jogs on through a cheerful existence, troubled by no anxious cares, and free from all the temptations of ambition. His daily round is simple enough. In the morning, after his bath, he loiters about, talking to the neighbours till breakfast time, or perhaps strolls out to the corner of his paddy field, and indulges in a contemplative smoke. After breakfast he probably dozes through the heat of the day, and when the shadows begin to get long, saunters about again. A semblance of regular labour appears when the paddy is being sown or the grain reaped, but even then no one is in the least inclined to disturb himself for the sake of rapid work. It is sufficient that you are always certain in Burma what kind of weather you are going to have. "Another hot day," or "another wet day," is quite as much a matter of course as the rising of the sun itself, and there is therefore no need to hurry operations in case of a change. The evenings are spent ordinarily at a pwè during the fine season, or in amicable converse over a cheroot at a friend's house in the rains. Variety comes occasionally in the shape of a jolting, hilarious journey to a distant pagoda feast, or a trip

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2:Scott G-5 (1870's-1909)1910 AP1 Burma
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These personal examples furnished by the teacher of neh'ban and the Law himself have only served to emphasise what is seen on the admission of every new member to the holy assembly. One of the articles with which, in addition to his dress and begging-bowl, every postulant must provide himself, is a strainer, without using which he must drink no water. The object is, of course, to prevent him from destroying life in the shape of the small animalcula to be found in water. Some zealous and scientific proselytiser endeavoured, by the use of microscopes, to persuade the people that this was of no avail, seeing that even in the strained water there was abundance of animal life; but a council decided that, provided the water had been filtered, if the ascetic could detect nothing living with his unaided eyes he was at liberty to drink the water without incurring blood-guiltiness. The attacks of science on Buddhism failed as completely as the efforts of most missionaries.

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The mingled pity and dislike with which professional hunters and fishermen, whose occupation implies the regular taking of life, are viewed by Buddhists, is well known, and makes itself evident in the fact that the villains in most plays are hunters. Fishermen are perhaps not so much decried—possibly on account of the plea brought forward on their behalf, that the fish die of themselves, being taken out of the water, and not through any direct action of their captors. It is in connection with fish, however, that one of the most curious national works of merit takes place annually—furnishing, like all Burmese festivals, occasion for much fun and frolic.

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The violence of the rain during the five or six months of the south-west monsoon floods the country. Not only do the rivers, which in many places rise regularly as much as thirty or forty feet above their hot-weather level—not only do they overflow their banks, and make wide seas of the neighbouring flat lands, but great lakes spring up everywhere. These are gradually stocked with fish of all kinds, most of which, by the sudden fall of the water, are cut off from all chance of retreat to the large rivers, where alone there is safety. Steadily the water goes down, the hot sun sucks up the pools, till at last the end seems to be come. The river

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

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is far away, and there will be no rain for months. Another day or two will suffice to bake and split into long fissures the bottom of the puddle, wherein are yet hundreds of animate things, from the whiskered mud-fish to the lordly hilsa, the salmon of India. Then the seekers after merit come out, bearing with them big chatties, huge earthenware jars, the size of some of which makes the story of *Ali Baba and the Forty Thieves* seem very much more credible. Girls and boys, old men and old women, go tramping about in the soft slush, capturing the fish and dropping them into the jars of water. Great laughter there is over the wild plunges and flounderings of the boys, the little screams and "a-mè lele, a-mè le-taw" of the girls as they step upon a fish, which whizzes away with a suddenness that is apt to disturb the equilibrium, or slip with one leg slowly but irremediably into a hole—perhaps a last year's buffalo-wallow—out of which they are only extricated after much teasing and tickling by the boys. Then there is the stalking and driving of a great nga-gyi into a corner, whence with a flop and a muddy dash he escapes into the middle again, amidst a chorus of the inevitable amè! ("mother") which springs to a Burman's lips on all possible and unexpected occasions. There is the caution to be observed in seizing the stinging mud-fish, the gingerliness with which, when he is caught, the waving whiskers are avoided; especially the control over yourself to be maintained if he does sting you, lest you should spoil all your chance of merit in a moment of irritation, by doing him an injury. Sometimes the fish are caught in nets; but this reckless wastefulness in the matter of combining merit with merriment is not very favourably viewed by the neighbourhood.

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At last the fish are all caught and crowded together in the sin-o—the water-jars. There is, perhaps, a considerable pause before they are liberated. The nga-hlut pwè usually occurs a little after the carnival of the water feast, when everybody is doused with water; and if the fish have been rescued from their danger some time before that, they have to wait in their uncomfortable quarters all the longer. The *fête* seems to be celebrated with more enthusiasm in Mandalay than in any other large town in Lower Burma

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

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amusement to both native and English spectators. The fun goes on all the way with jokes at the expense both of the performers and the lookers-on, and shouts and roars of laughter at every new buffoonery. At last they reach the spot on the river-bank selected for freeing the fish, and after a few pious formulæ have been recited, the contents of the jars are capsized into the water. Many of the fish are already dead, and not a few are so sickly that there is little chance of their escaping being eaten by cannibal brethren; but this does not disturb the equanimity of any one. A great kaunghmu has been done, much merit has been gained, and there has been great fun over it. The motley procession wends its way back again, and everybody goes at nightfall to see the great kyi-gyin pwè given by some public-spirited and drama-loving quarter or street in the town.

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

about the rains. In Rangoon the annual average rainfall is a hundred inches, but in Maulmein, Akyab, and other towns considerably over twice that amount is registered. In Rangoon, on 3rd November 1879, between one o'clock in the morning and two in the afternoon eleven inches fell. Happily this sort of thing is not usual.

In Mandalay, time was calculated by means of a water-clock, which stood in the bo-ho. the clock-tower by the eastern gate, where were also the gong and drum on which the watches were sounded by one, two, three, or four alternate blows. The water-clock is a simple enough affair. It consists of nothing more than a large vessel filled with water, in which cups are placed, perforated so that an hour—a Burmese nayi—elapses before they sink to the bottom. It is only at the vernal and autumnal equinoxes that the hours of the day and night are equal. At other times they vary, and the Burmans make a great fuss over their complicated calculations. In July the days are longest with thirty-six hours, the night only lasting twenty-four, while these figures are exactly reversed in January. Any inaccuracy in Burmese computations arises from the loss of the fourth book of Bedin (the Indian Vedas), which was destroyed in the bonfire made by the religious of all fishing-nets, snares, weapons of war, and such writings as are denounced in the sacred books. It was by pecking at the ashes of this volume that the domestic fowls of Burma acquired that astronomical lore which induces them to crow all together at midnight (tha'gaung kyet).

It is only, however, in the capital that the water-clock is found, and in the rest of the country, and especially in all the smaller villages and towns, time is only roughly indicated by a reference to the position of the sun or the moon, or to certain daily occurrences taking place at fixed times, as "in the morning when the sun was a span above the horizon"; or "when the sun was as high as a toddy-palm"; "before the sky was light"; "when the light gets strength" about half-past five; "the earliest cock-crowing time"; "when the monks go a-begging," that is to say, six or seven in the morning, according to the custom of the local monastery; "monks' returning time," usually about eight, but varying,

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

965 Besides the ordinary names given above for the twelve months, the soothsayers, for the sake of the increased learning it seems to give them, are accustomed to refer to the months by the names of the twelve signs of the zodiac called Yathi.

Thus Tagu is known as Meittha, the ram.

„	Kasôn	„	Pyeittha, the bull.
„	Nayôn	„	Medôn, the union of the procreating powers of the male and female.
„	Waso	„	Karakat, the crab.
„	Wagaung	„	Thein, the lion.
„	Tawthalin	„	Kan, the virgin.
„	Thadingyut	„	Tu, the scales.
„	Tasaungmôn	„	Pyeitsa, the scorpion.
„	Na'daw	„	Nu, the bow.
„	Pyatho	„	Makāya, the sea monster.
„	Tabodwè	„	Kôn, the water-pot.
„	Tabaung	„	Mein, the fish.

There are reckoned to be three seasons, the cold, the hot, and the wet.

The cold season, saung-dwin, heman, or hemanta utu, lasts from the first of the waning of Tasaungmôn to the first of the waning of Tabaung, from the end of November to the beginning of March.

The hot season, nwe, geman, or gemanta utu, lasts from the first of the waning of Tabaung to the first of the waning of Waso, from the beginning of March to the beginning of July.

The wet season, mo, wathan, or wathanta utu, lasts from the first of the waning of Waso to the first of the waning of Tasaungmôn, from the beginning of July to the end of November.

965 ● 132 This is a very hard and fast division, but it is fairly accurate. The cold weather is, however, only perceptible in the early morning. Fifty degrees is about the lowest known in Rangoon, but it is colder in other stations. Still you have to journey beyond Bhamaw in the north before you come to the region of duck frosts. There is no mistake

14: Brant E-5 (1949-50) 1954 APl Burma
Burmese AP4

I

THE VILLAGE SETTING AND THE PEOPLE

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Tadagale is a suburban community of Lower Burma, about four and one half miles north of the city center of Rangoon, chief port and national capital of the Union of Burma. To reach the village most readily one travels by automobile northward from the city along Prome Road, a main highway, to the junction with Kokine Road, beyond the city limit, on to which one turns eastward. After a quarter mile or so, one again goes northward on to a bumpy, poorly surfaced road which soon becomes dirt and terminates abruptly, after another quarter mile, at a small bridge. Tadagale means 'small bridge,' and it is after this bridge that the village is named. A few steps walk over the bridge brings one almost to the center of Tadagale. (See map on following page.)

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Tadagale is more or less a 'line' type village, about 3000 yards in length. The domestic dwelling area is constituted by houses and granaries strung along the sides of a main dirt path which is just wide enough for a single bullock cart — or a jeep — to pass without scraping the bushes and trees. This area is heavily shaded from the intense tropical sun by many trees that grow in the household compounds and along the path; palms and banyans are the most prominent types. The houses are rectangular in shape, with low, slanting roofs, and platform-like porches in front. Among the more prosperous families of the village it is not unusual to find houses of plank construction, with roofs of corrugated iron. More frequently, houses are made of bamboo matted sides and palm thatched roofs. Every two or three houses share a well, which is simply an unlined and uncovered hole of perhaps ten to twelve feet in depth. In almost every compound there is a vegetable garden, from which the family supplies itself and realizes some cash income by the sale of any surplus.

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To the east of Tadagale's dwelling area, perhaps five hundred yards distant and running parallel to it, is a railroad line, which begins in Rangoon and terminates at Mingaladon, about five miles north of Tadagale. A small railroad station is located at the eastern terminus of the path on which one finds oneself immediately after crossing the bridge that leads into the village. The villagers do not use the railroad nearly so much as they use buses, which run from Tadagale to Rangoon frequently.

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Beyond the railroad line, still farther east, lie the paddy fields, extending out to the winding Pazundaung Creek. This creek begins at the southeastern tip of Rangoon, where the Rangoon and Pegu rivers join, and flows in a twisting course northward to separate Rangoon and the heavily populated area immediately north of the city from the sparsely settled area to the east.

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Tadagale's climate is that of the tropical monsoon belt, with three well-defined seasons. From the end of October to about the end of February is the Dry Season, characterized by the absence of rain, with cool mornings and evenings. The daily maximum temperature is in the 80's and the humidity is moderate. English-speaking Burmese call this season winter; at night it is cool enough to sleep under one light blanket. The Hot Season commences at the beginning of March and lasts until June. Temperatures rise to daily maxima in the middle to high 90's, the earth is parched and cracked, and the loose dirt on the village paths, caught by occasional breezes, forms choking

14: Brant E-5 (1949-50) 1954 AP1 Burma
Burmese AP4

clouds of dust. The Rainy Season begins sometime late in May or early in June and lasts until October. Almost all of Tadagale's 90 to 100 inches of annual rainfall comes during this period. It rains every day, in periodic downpours which often start so suddenly that the newcomer to the area is caught unaware on a good many occasions. Although temperatures drop during the Rainy Season to daily maxima in the low 80's, the discomfort, for the average denizen of the temperate zone, is greater than in the Hot Season because of the extremely high humidity and the small difference between daily maximum and minimum temperatures.

The Burmese inhabitants of the community, who are 90% of the population, are medium brown in skin color, tend to be broad-nosed, have straight black hair, and are of medium stature.

All of the men, with the exception of a few of the old ones, wear their hair in western style, cut short and parted on one side. The women, however, adhere to the traditional Burmese hair styles, without exception. Little girls wear their hair in a top-knot on the middle of the head, with a circular part around the temples and crown, short bangs hanging down in front. Adult women comb their hair, liberally oiled, back to form a coiled knot at the nape of the neck. Adherence by the women to traditional hair styles and mode of dress is strikingly in contrast with the situation in neighboring Thailand, where permanent waves and short skirts may be seen among peasant women many miles outside the capital.

Burmese dress is universal in the village. It consists of the longyi, a circular, single-seamed skirt reaching to the ankles, and a jacket. The longyi is worn by both sexes. The woman's longyi differs from the man's in that it has a black waistband sewn to the upper edge. It is folded over and tucked in at the waist. The man's longyi is drawn tight about the waist and knotted in front to hold it in place. Women's jackets (the aingyi) are not quite so loose-fitting as men's, and for dress occasions they are made of fine muslin, or, if it can be afforded, sheer nylon, climate notwithstanding. Men's jackets are of a heavier material, and are never worn at the workaday tasks of everyday life in the village; the men generally go unclad from the waist up. For ordinary wear both sexes use wooden clog-like shoes, held to the foot by a single band of rubber over the in-step. For dress occasions, single-thonged leather sandals are worn.

About nine hundred people live in Tadagale. Census data collected at first-hand do not yield exact information because a few families could not be interviewed. The data include 807 people, and it is doubtful if as many as one hundred people were not covered by the census.

In Table I below the population of the village is given in terms of ethnic groups. The imposition of any a priori set of categories was avoided, and informants were simply asked the question, "To what people do you consider yourself to belong?" In this way it was possible to learn something of the group identifications of informants.

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

CHAPTER XIII

FESTIVALS

'The law is sweet, filling the soul with joy.'
Saying of the Buddha.

THE three months of the rains, from the full moon of July to the full moon of October, is the Buddhist Lent. It was during these months that the Buddha would retire to some monastery and cease from travelling and teaching for a time. The custom was far older even than that—so old that we do not know how it arose. Its origin is lost in the mists of far-away time. But whatever the beginning may have been, it fits in very well with the habits of the people; for in the rains travelling is not easy. The roads are very bad, covered even with water, often deep in mud; and the rest-houses, with open sides, are not very comfortable with the rain drifting in. Even if there were no custom of Lent, there would be but little travelling then. People would stay at home, both because of the discomfort of moving, and because there is much work then at the village. For this is the time to plough, this is the time to sow; on the villagers' exertions in these

16:Fielding Hall G-8 (1835-1890) 1898 AP1 Burma
Burmese AP4

months depends all their maintenance for the rest of the year. Every man, every woman, every child, has hard work of some kind or another.

And so, what with the difficulties of travelling, what with the work there is to do, and what with the custom of Lent, everyone stays at home. It is the time for prayer, for fasting, for improving the soul. Many men during these months will live even as the monks live, will eat but before mid-day, will abstain from tobacco. There are no plays during Lent, and there are no marriages. It is the time for preparing the land for the crop; it is the time for preparing the soul for eternity. The congregations on the Sundays will be far greater at this time than at any other; there will be more thought of the serious things of life.

It is a very long Lent—three months; but with the full moon of October comes the end. The rains then are over; the great black bank of clouds that walled up all the south so long is gone. The south wind has died away, and the light, fresh north wind is coming down the river. The roads are drying up, the work in the fields is over for a time, awaiting the ripening of the grain. The damp has gone out of the air, and it is very clear. You can see once more the purple mountains that you have missed so long; there is a new feeling in the wind, a laughter in the sunshine, a flush of blossom along the fields like the awakening of a new joy. The rains are over and the cool weather is coming; Lent is over and gladness is returned; the crop has been sown, and soon will come the reaping. And so at this full moon of October is the great feast of the

16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

year. There are other festivals: of the New Year, in March, with its water-throwing; of each great pagoda at its appointed time; but of all, the festival of the end of Lent is the greatest.

Wherever there are great pagodas the people will come in from far and near for the feast. There are many great pagodas in Burma; there is the Arakan pagoda in Mandalay, and there was the Incomparable pagoda, which has been burnt; there are great pagodas at Pegu, at Prome, at many other places; but perhaps the greatest of all is the Shwe Dagon at Rangoon.

You see it from far away as you come up the river, steaming in from the open sea, a great tongue of flame before you. It stands on a small conical hill just behind the city of Rangoon, about two miles away from the wharves and shipping in the busy river. The hill has been levelled on the top and paved into a wide platform, to which you ascend by a flight of many steps from the gate below, where stand the dragons. This entrance-way is all roofed over, and the pillars and the ceiling are red and painted. Here it was that much fighting took place in the early wars, in 1852 especially, and many men, English and Burmese, were killed in storming and defending this strong place. For it had been made a very strong place, this holy place of him who taught that peace was the only good, and the defences round about it are standing still. Upon the top of this hill, the flat paved top, stands the pagoda, a great solid tapering cone over three hundred feet high, ending in an iron fretwork spire that glitters with gold and jewels; and the whole pagoda is

MOKE

Work in Pathwe

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U Myaing is an IN fisherman and in normal times he is helped by his family in catching and preparing fish. Another source of revenue is also renting out oxen and the making of mats usually relied on only when there is little other work. He regards himself as "one who works INS on a large scale", and on further questioning it appears that he was a sort of foreman working with a group of IN fishermen. About 95 other workers in Pathwe made their living by fishing and fish processing, but there were also some cultivators. In addition there were 9 or 10 in the paddy husking business, 4 or 5 merchants and one gardener. With these few introductory remarks let us examine in some detail the nature of IN fishing.

U Myaing describes the IN fishery of which he was a part as follows:-

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"The IN is located upstream about two miles from Pathwe. The trap is remade every year and costs anywhere from Rs. 5000/- to Rs. 10,000/- to make. It takes twenty men about one month to make the trap. First we plant timber poles, after which we put up the YIN- strips of bamboo held together by coconut fibre rope, in such a manner as to present a large flat surface. When the YIN has been safely put up (across the entire width of the stream) the fish are carried down (by the current) through the SHAW (inclined plane of the sluice) and they are caught at the end. At the deep end the bamboo fence is about 16 taungs high and only a little of the poles remain above water. These poles have to propped up by other timber poles. Then the YIN are placed across these poles and tied in position. All the water has to flow along this small channel, and the force of the current washes up the fish (at the end of the SHAW). The poles are hammered down into the earth to a depth of one LAN (one yard) The water passes through the dam, but the fish cannot. The fish cannot swim upstream again because of the force of the water in the narrow sluice, which is only about eight taungs across. The length of the trap is approximately 100 feet whereas the width across the stream is 200 feet. When the floods are high at times the fish do get away. The water spills over and the fish do escape. We catch the remaining fish. When the water increases we have to extend the dam sideways a long way. But the height of the dam cannot be raised. In the dry season those fish which have gone over are left stranded outside the IN by the retreating waters. Some people fish below the dam with nets and fish hooks.

"When the rains come, that is the time they spawn. This time is called NGA-YIT-THI time. At this time the fish group together to go upstream. The better the rains, the better the catch. After these fish have passed, the MOKE is closed. The fish spawn at the beginning of the rains after they have collect and passed upstream. At about the month of TAW THA-LIN (last month of the rains season) the MOKE is closed and the fish that come down with the force of the water are picked up. If many fish go upstream - fish that spawn, then we get a good catch. If only few spawning fish go up, we get a bad catch. Even

if there are many fish, if the water is bad they may die off - and do not come down to the KYE. When the water is good we get many fish. When the water is bad it is called YE-MAR-DE (the water is hurt). When the water is bad they die off on their own and become putrid on this side; they do not come down. When the water is bad it stops the coming down of fish even more effectively than if a YIN barrier were put up (further upstream.) They do not come down to the mouth of the KYE.

"There are 80 to 100 fishermen working at the CHAUNG-MA-GYI IN where I work. Thirty of these are from INN-GYI-GAT and they are the only IN workers there, although there are 7 other INS in the neighbourhood. They work for 6 months out of the year. During the month of TAGU when the fish is sold, we start on the YIN and work through the months of KASON, NAYON, WAGAUNG, TAWTHALIN and in TAWTHALINwe place it in the IN. Water comes down and with it the fish, and we end upabout the month of PYATHO. In the hot season we catch the remaining fish and after the hot season the INS are again auctioned by the Government.

"Night and day the fish are coming down and they have to be gathered up in wicker baskets and poured into tubs. They are coming down all the time. We have no special work time; both night and day. That is why there have to be so many workers. We have watches. If this person watches this night, that person watches the next night and another person the next night. They have to stay till morning. The person who has watched up till morning is given a turn (to rest) and another person placed there for the next night. The fisherman works for a day and a night. Then shifts are changed. The man who worked from the afternoon is given a rest in the morning. There are shifts of eight to nine men at a time. These nine men are changed after a day and a night. They rest for a day and a night.

"Some of the more common fish are:- Nga Thaing, Nga Gyin, Nga Gyaung, Nga Myit Chin, Nga Dan, Nga Myin Yin; small fish are plentiful, Nga Khwwa, Nga Hpare Aung, Nga Bat, Nga Khu, Nga Gyi; you get a lot. During one shift, (one day and one night) 2000 fish may come down, 3000 fish may come, or there may be 500, or there may be only 100. You cannot say for sure. At the end of the SHAW the fish are scooped up with kerosene tins and poured into the boat with wicker baskets. After that they are taken home. We take both big and small fish, The big ones are caught by hand and kept alive in big tubs, and it is the small fish that are scooped up with kerosene tins. We take all the fish that are stranded at the sluice end. The tiny fish escape through the YIN. Some larger fish also escape if the YIN cracks are wide.

"The large fish are kept alive and sent to the Rangoon markets and to various towns. They usually stay alive this way. When the distance is great they are placed in ice and sent. The other fish are dried or made into fish paste or NGAPI. In making Ngapi, the heads are first cut off. The scales are removed by wrapping the fish in gunny-bags and stamping with the feet after the bag has been placed in a tub. After that they are washed and salt is put in. After mixing thoroughly with salt they are pressed into jars. Those who want to pound their fish into NGAPI DAING (pounded ngapi) leave their fish to become putrid and then pound them. Those who want to keep them raw (AMEIN) do not.

Ma Aye Myaing describes the preparation of ngapi as follows:-

"The fish have to be chopped and placed in water; after the scales are removed, the fishes are chopped and placed in water for a night. In the morning the putrid fish are taken out, mixed with salt and laid out to dry. In the evening they are again mixed with salt and pounded. You pound the fish today, lay

recognised as over-stimulated by anxieties. "Don't talk my gall into disorder" is a common reaction to calamity tales. 158 753

The weather is important is maintaining health. Changeable weather as during the late part of the Monsoon season is generally unhealthy and gives rise to pulmonary disorders. One should provide head protection (through covering or shade from umbrella) from the sun's rays - which cause headaches by melting the brain. Colds come from getting wet in the rain resulting from the lack of sufficient bodily heat. MIEH HNGME (earth-vapour) which rises as a steam in the early morning or after sudden rains is unhealthful in causing sore eyes and other inflamations. The"steam of the body" healthfully goes out in ordinary bathing and adds to one's comfort. Heat is a key factor in health and sickness being readily discerned as causes of local or general infection. The additional concept of "like producing like" helps explain the above beliefs. 753 132

The odor of AH HNYAW (fried-food) is especially dangerous to babies and persons in a weakened condition. When frying, which will create extensive fumes, is to be undertaken the cook must give warning to the neighbourhood so that susceptible ones can be protected. Such persons take refuge behind the thick, cloth mosquito nets. Many heated arguments take place in our servants' quarters when the Indian fried food fumes carry over to the Burmese apartments. It is observed that this danger applies peculiarly to the Burmese - Chinese are also exempt since they are seen to cook with babies strapped on their backs. [252] [186]

Parts of the body are cared for with special ingredients. The eyes are cleaned with pure water or coconut water. Oil is frequently dropped into the ears through a feather quill. The mouth and teeth are cleaned with salt. Bitter foods keep the stomach fit. 515 751

Babies up to 1 year are fed on mother's milk or cow's milk. After one, rice chewed by the mother "to make it digestible" is added with some dried fish. After two, the child can chew its own rice, have a little meat, but no hot condiments. After five the child eats the same foods as the adults but is not allowed sour foods as this will "loosen the weight". After 16 or 17, this restriction is 853 561 262

369 and woman too did the same, and wore their HTAMEINS breast high.
291 Here except for the refugees, he does not see much of this except when
562 people are bathing in the public water hydrants. When it is hot the men wear T shirts and the women wear light garments.

369 U Myaing says that the ordinary city dweller cannot do as much
464 hard labour as the average villager. For example, he cannot carry
461 a bag of rice on his shoulders if suddenly called upon to do so.

The workers from Rangoon are much more acute than the workers from the village. They speak and understand English and Hindustani and so get to know of any possible job long before the others. The villagers do not have these advantages, and so have to join work only later and they are placed to work under them.

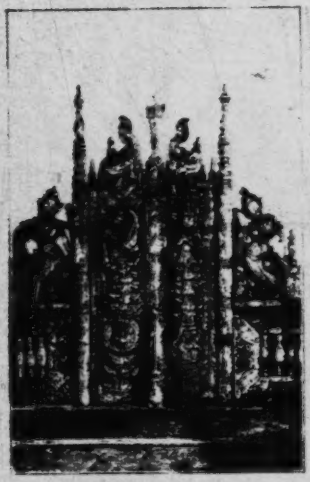
563 As far as U Myaing is concerned, there is no racial animosity
464 towards Indians and workers of other races. This is due to the fact that there is no racial discrimination on the part of the employers, the first suitable applicant being given the work.

369 He finds that Rangoon has a much more equable climate than
●132 Pathwe. In Rangoon it is not as cold as in Pathwe, where in the cold season it was very cold even though they lived in a proper house and kept all the doors and windows shut. He says that they would not be able in Pathwe to live in an open dwelling like they do at present.

369 Their relatives in Rangoon keep to themselves a great deal.
571 They work on their own and earn on their own. In Rangoon each family
602 has only sufficient for itself. We cannot help them financially and neither can they help us much. When we go on a visit they can invite us to join in a meal or to partake of sweet tea, but they would not be able to lend us fifty or a hundred rupees. In Pathwe we could lend each other any amount up till a thousand five hundred rupees and that free of interest. These loans also need to be repaid only when it is convenient to the debtor. It would be inconvenient to have to repay a loan while the money was in the form of goods."

159 U Myaings eldest daughter has returned to the camp because the
369 woman who owns the cheroot rolling business has temporarily closed it
602 down and gone to Pantanaw with goods like onions, prawns and textiles. Since the girl is not sufficiently dexterous to find work elsewhere as

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4



7. ANCIENT GATE, WITH FIGURES OF THADYA-MIN AND KEINNAYA.

is part of India. The phrase *Indo-China* is also misleading unless in respect of geography. In respect of climate, flora and fauna, *Further India* is not inapplicable. A probable Indo-Aryan admixture exists in the north-east (Arakán). But Burma Proper and Pegu are as distinct from India as Tibet itself.

The original Burman tribes are conjectured to have pushed their way south from the mountains of Tibet. They divided into three principal branches, Arakán (*Rakáing, Yakáing*) on the west, Paung on the east, and Burma (*Bamá*), which attained to the chief position, in the middle, on the northern Irawadi (*E-ya wadi*). Nothing is known of the early history of these nations. But it is certain that in 1000 A.D. Burma was a large and powerful kingdom, with its seat at Pagán. About that time the first historical conquest of the lower Irawadi was effected. From the fact that the country was not permanently subdued it may be inferred that the power of the Mun or Peguan race (later called Talaing) was not greatly inferior to that of the Burman. The Muns, from the affinities of their language, are conjectured to be of Annamitic origin. There is mention of the Pagán kingdom independently of the Burman chronicles, and there is above all the evidence of the ruins of Pagán, probably the mightiest of their kind. They testify to the power of the kingdom and the influence of the

8. ANANDA PAYA, PAGAN.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

60. DAYIN ORNAMENT.

exhausted their resources in the building of it. In the moist region the effects of rain and vegetation combine to dilapidate buildings in less than a lifetime. The stone-grey and lichen-covered wood attains the distinction of age before its time. In the dry zone of Burma Proper fires are very frequent. Few examples of wood architecture of over a century old exist anywhere. It is scarcely possible to trace the steps by which the present style developed from the Indian models.

As distinguished from the *kyaung*, *thein*, and other wood buildings, the *Zedi*, which are such a prominent feature of Burma and Siam, are of masonry. In Arakán they are of hewn stone; elsewhere they are of brick plastered with lime. It is a point of honour with the Buddhists of those countries to crown every eminence with a *zedi*. The chief *zedi* of a place—*Payá-dyí*—is on the highest ground in the vicinity, and is cared for by the public. The subsidiary *zedi*, the *wut*, *tazáung*, and other accessories which cluster around the *Payá-dyí*, are the work of private individuals. Old and new are huddled in chaotic profusion. Many erections are ruinous and disregarded. But so long as a vestige of the original structure remains, it monopolises the site. The development of the conical *zedi* may be traced, step by step, from the ancient temple. Originally, *zedi* are shrines for relics of the Buddha—the Indian *Stupa*, *tôp*, *dágaba*, *dagôba*, of which last "pagoda" is a transposition. The vast majority of *zedi* only pretend to symbolize actual shrines. The shrines of reputed relics are

62. DETAIL OF EAVES AND GABLE

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

104. OUTLOOK OVER MIXED FORMS OF CULTIVATION.

the vagaries of the rivers. A good season is one in which a large proportion of the fields have water enough for an early start and in which the rainfall is steady, not leaving the surface to dry up by a long break in the rain nor deluging the soil at other times. All the alluvial land of favourable elevation and quality is laid out in level rice-fields. Where the rainfall is ample—fifty inches and upwards—portions of the diluvial land with tenacious soil can be utilised in the same way by merely saving the surface-water. In regions of lighter rainfall, in a few favoured localities, such land is brought under rice by help of irrigation and if need be by terracing as well. The rice-fields are bordered by low turfy balks (*kazin*) about a cubit high, to keep in the water. These regular rice-lands form less than one-tenth of the gross area of the country. The rest is mainly irreclaimable, chiefly mountain waste. The waste areas of the alluvial plains (*kwin*) are flooded from three to ten feet deep in the rains. They are clothed with elephant-grass (*kaing*) studded through with silk-cotton trees and a few other species. The lowest levels in the *kwin* form shallow lagoons (*in*, No. 103) which dry up in the hot season. Dry-season crops—sugar-cane (which is also grown on the wet system), maize, lentils, and vegetables for a limited market—are obtained in the *kaing*.

105. HILL-PEOPLE MAKING THEIR CULTIVATION CLEARING [illegible] 149.

Burma has become the rice-mart of the world. Since the development of this trade the price of the staple export has more than quadrupled, producing in the lower country a prosperity which has no parallel in respect of its equal diffusion. It is believed that this development of the wealth of Pegu has been favoured by the upheaval

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

133 of the delta of the Irawadi, by which fresh silt-beds are raised to the cultivation
134 level. The town of Thâton, now sixteen miles from the coast and without a sea approach, was, in historic times, a port. Ships came up to Tenaserim in the south, the ancient emporium of trade across the Peninsula to Siam, and to Akauttaung in the north, and probably to Pegu. A mass of precise data on this subject was collected by the late Mr. John Merrifield, who came to the conclusion that Tenaserim had risen fifteen to twenty feet in the course of the last 300 years. In 1900, ten and a half million acres were cultivated in Burma. The rice crop was estimated at three and a half million tons, of which two millions were exported, worth £14,000,000. Fallow lands were estimated at five and a half million acres and arable waste at twenty-four millions, out of a gross area of one hundred and one millions. In 1872 a considerable firm failed over the enterprise of bringing a few thousand acres of reputed arable waste at Kayásu under cultivation; the crops got so much water that they rotted. The area has lain waste ever since. Most of the waste land granted to companies has been resumed, on account of their failure to satisfy the condition of utilising the land. The conditions which render land suitable for wet cultivation are less simple than they appear at the first glance. It is possible that the estimate of the arable waste is much too high.

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[175] 106. THE RICE PLANT IN THE EAR.

Where the fields depend on the surface-water for their supply, a margin of fallow has to be left; where they get a deposit of river-silt it is unnecessary. If manure is plentiful it is taken out on the fields. But this is seldom the case because the cattle are so much at large. On the outskirts of the rice-fields, which are dispersed in groups throughout the *kwin*, fallow land may readily relapse into waste. The depopulation of Pegu (Chronology, 1570, 1591–1740) threw great areas out of cultivation. Anyone was free to reclaim waste, and is so still. In Burma Proper, where good land is much scarcer than in Pegu, proprietors are fixed on the soil in many places by royal grants (*kha-mye, bôbabaing*). There were also royal demesne lands leased to tenants.

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In the dry zone of Burma Proper, rice cultivation is impracticable except where rivers flood their margins or where facilities for irrigation exist. Rice

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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108. PLOUGHING IN THE DRY ZONE.

is a luxury in that region, and a part of the requirement is imported from Pegu. Crops of sorghum and millet (*pyaung*, *lu*), sesamum (*hnan*) and various pulses (*pè*), as well as cotton (*wè*), are obtained on the better sort of soil, during the light rains, from July to September. The dry soil is too hard for ploughing even when moistened by such rain as falls. It is scraped up with harrows instead. Four oxen are yoked abreast and the driver rides on the beam of the harrow to give it weight.

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The wet or staple cultivation of the whole country begins between June and August, as soon as the grass-sod which has formed on the rice-fields in the by-season—and which has served for pasture in the interval—has got thoroughly water-logged. The soil is then turned, about six inches deep, with a wooden plough (*lè*, Nos. 102, 119) bearing a shoe of bronze or iron. Where elephants are available, a large *thu* is used which does the work of four ploughs. The clods left by the plough are broken fine, and the wet soil worked into slush by herds of buffaloes driven round and round in the fields. If there are not enough cattle, the plough-clods are worked down with harrows drawn by buffaloes or oxen (No. 325). A rotary implement is coming into use to prepare the clods for the harrow (No. 168). There is very little open grass-land in the moist region. Unless the scrub which springs up is cut, the land soon relapses into jungle.

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For the above operations cattle are needful to the cultivator, though he makes little use of the manure and does not use the milk at all. The cattle are only used for draught, and very little care is bestowed on breeding. Oxen

109. ELEPHANT PLOUGH.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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171. THE VILLAGE DOGS

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the **kinked tail.** Wild animals are often kept as pets, and fetch good prices. Monkeys, deer, porcupines, otters, are occasionally tamed. Cage-birds are in many houses (No. 404); doves, minas, and parakeets are the commonest. The principal singing bird is the bulbul, but it is not a cage-bird. Poultry is kept for the sake of fighting-cocks or for fancy. The wild peacock is caught young and kept; it is generally a savage bird. The peacock and the hare are the national emblems of Burma (Nos. 2, 7, 11).

The houses and boats are infested with rats and cockroaches. The latter have an enemy in the *taukté*, a large lizard of the same tribe as the little gecko, which catches flies in the houses throughout the tropics of Asia. This animal is remarkable for its loud cry, whence its name (see *The Shadow of the Pagoda*). What with the cawing of crows, barking of dogs, croaking of frogs, chatter of sparrows, loud hum of cicadas, squeaking of rats—an interval of real stillness by day or night is a boon in Burma, when the quiet does not merely serve to bring out the ominous "ping" of the mosquito. In addition to this perennial pest come the flights of insects at dusk, as the rainy season approaches. The "bombardier" comes with them, a beetle which raises a blister wherever it touches, and which is a danger to eyesight. But one of the most charming effects of the country is produced by the myriads of fireflies with their rhythmical illumination of the river sedges at night.

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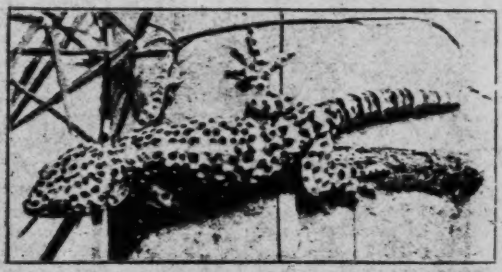
The seasons of Burma—and Further India at large—are three; the rainy, or south-west monsoon, the cool, or north-east monsoon, and the hot season. The rains last, roughly speaking, from May to September (*Kasòn, Nayòn, Wazò, Wagàung, Tawthalìn,*



172. THE TAUK-TE (ONE-THIRD NATURAL SIZE)

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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173. VILLAGE SCENE IN THE DRY SEASON.

see Appendix E), with a fall of fifty to two hundred inches according to locality, and with shade temperatures of 75 to 88° F. The cool dry season is from November to February (*Nadáw, Pyathô, Tabôdwè*), with rare showers, and shade temperatures ranging from 50 to 80° in the twenty-four hours. The cool season is most pronounced in the inland and northern regions, less so in the south and the neighbourhood of the sea. At elevations of four thousand feet, winter-night frosts occur. The hot months are March and April (*Tabáung, Tagú*), with occasional showers, and shade temperatures of 80–95°, and 90–105°, according to locality, in the course of the day. There is always a considerable fall of temperature at night in Burma. October (*Thadîndyut—Tazáungmôn*) frequently has the character of the hot months. The regions which have the lowest temperatures in the cool seasons have the highest in the hot season. But the greater heat of the dry zone is relatively not so trying as is a lesser heat in an atmosphere saturated with moisture, which impedes the cooling of the body by evaporation. As the heat attains its climax, clouds begin to gather. The rains break, often quite abruptly, with violent thunderstorms. Nevertheless, lightning-stroke is uncommon. Hail is very rare. Even before the rains set in, the great rivers Irawadi and Salween begin to swell, owing, as it is believed, to the melting of Himalayan snows in which they have their sources. The high floods of these rivers, however, coincide with the heavy rainfall in Burma. Towards the beginning of July the rivers and tributaries have risen ten to twenty feet, submerging their banks and flooding the low-lands. The Irawadi at Mandalay, where it is about two miles wide, rises thirty

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174. SOUTH WEST MONSOON CLOUDS.

Sir Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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176. VILLAGE ENVIRONS IN THE FLOODS.

feet. The Salween, above the rapids, with a width of a quarter of a mile, rises fifty feet. The high level is maintained, with fluctuations, till September. The water in the main channels is turbid and heavy with yellow silt, but it clears itself in the grass-grown *Kwin*. Many a cart-track of the dry weather becomes a creek passable by deep-laden boats. The whole aspect of the country and mode of life are changed; the villages of the Delta are accessible by water, and many stand in water. At this season the heavy traffic of the country proceeds. In some places the rise is so great and so variable that the people depend on their boats, and every child has a tub of its own (Nos. 159, 161). Such a village is Sanyuè on the Myimmakâ (*Myit-ma-kâ*), the river that denies its tribute to the great Irawadi, and delivers the waters of the Yôma straight to the sea (see map, and *mômakâ*, p. 115).

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The rise of the spring-tides above mean low-water level on the coast of Burma is sixteen to eighteen feet. In certain estuaries of the Martaban Gulf, dangerous bores are produced. In the Delta, which is a network of creeks, and in Arakân, the facilities afforded for traffic by the tidal currents are unequalled.

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The abatement of the monsoon rains, in the course of September, like the break of the monsoon, is attended with thunderstorms. The surface soon dries and the sub-soil water begins to sink, leaving but little marsh land (*kwet*). As the hot season advances, the trees and bamboos of the dry forest lose their leaves, and the grasses wither, covering the soil with an inflammable layer. In the open, the heavy dews

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177. VILLAGE SCENE IN THE HIGH FLOOD.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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178. SCENE IN THE PLAINS AT FLOOD-TIME.

keep the pasture green till March. By April the elephant-grass in the *Kwin* is dry and ready to burn like a prairie. Camp fires and cultivation fires spread, or the stump of a burning cheroot starts the fire, which runs through the *kaing* and the bamboo forest till it is stopped by a broad water-course. In the hot weather the thatch and bamboo of the houses are as dry as tinder, and village fires are frequent. A hook and flapper on long bamboo poles are provided at every house to tear off the thatch and beat out the fire (No. 431). Water-pots are set along the roof-ridges, so that they only need to be overturned. But if a high wind is blowing, the burning thatch is carried across streets and creeks. The people can only save their movables and accept the situation, which they do with characteristic good humour. The religious buildings being more substantial, there is a better chance of extinguishing them when on fire. Religious merit is to be gained by the effort; the whole village turns out with waterpots to quench the flames and slake the embers.

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179. THE IRAWADI AT PROME (P. 157).